THE Christians MOVRNING GARMENT.

Wm. Worship:

By. William Worship.

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To the right honourable and *virtuous young Gentleman* Henry, Lord Haſtings, Grace, and peace.

RIght noble Impe.

THoſe little creatures the *Silke*-worms, ſhunning the qualitie of meats, & betaking thẽſelues wholy to the freſh leafage of the mulbery tree, frame (by natures inſtinct and vertue of the plant) ſo faire and ſo ſweet a web, that the greateſt perſonage will not think much to weare it. I am the meaneſt of the ſeruants of God, farre leſſe than the leaſt of his mercies: yet by the operatiõ of his bleſſed ſpirit (the ſoule of my ſoule) and the efficacy of his holy word (whereon alone J wiſh to feed) J truſt I haue ſhaped ſuch a Garment as the beſt Chriſtian will not diſdaine to put on. A mourning garment it is. For lighter colours beſeem not Gods childe in this careles Age, where Lady faith goes barefoote (alas) all alone attended by no good workes, which makes her waſh handkerchers in her tears.

I preſent this veſture to your Lordſhip, not

doubting but you will accept it, and adorne your ſelfe with it. And I deſire it may be a token of a dutifull and thankfull minde, for the numberleſſe fauours our happy vnhappy name hath receiued from your moſt noble, and for zeale of Religion, moſt worthy Auncestors.

The Lord bleſſe your Honour, that as you grow in ſtature, and yeers, ſo you may grow in grace and fauour with God, and men.

Your Honors in
all obſeruance.

William Worſhippe.

Psal 42 3

Garment.

IT is a rule that will abide the touchstone, No man comes to heauen with drye eies. Our selues are shippes launched foorth for heauen: our teares must bee the sea, our sighes ẏ gales of wind, while Hope is the Anchor, & Grace steares the helm. Moses, Hezekiah, Peter, Mary-Magdalen; & all the Saints of God were wafted on the riuers that gusht from their own eyes to the kingdome of glory,

Howbeit thogh euery penitent sinner weep, yet euery one that weeps is not a penitent sinner. For teares in themselues are but things indifferent, & neuer please God, but when they issue from a troubled spirit, suppled with grace: and wounded with true remorse and sence of sin. It is not sorrowe but godly sorrow that goes for currant.

Some weepe for themselues, not for others: some weepe for others not for themselues: some neither weepe for themselues nor others: some both weep for themselues, and others, To weep for thy selfe not for

others, betokens luke-warmenes: to weep for others, not for thy selfe, hypocrisie: neither to weep for thy selfe nor others, deadnesse of hart: both to weep for thy selfe, & others zealousnesse. The last of these is an effect of holy sorrow, which whoso findeth not in himselfe one time, or other, is no better than a vessel of wrath.

In the name of God then, good Christiã brother, let thine eies spout out tears as a Conduit spouteth out waters, for thy greeuous, capitall, & enormous vices. Say not thou art Sanguin complexioned & canst not weep, of a manlie stomack & wilt not weepe, for Dauid was both, yet tears were his meate day and night. Flatter not thy selfe: the vain conceipt of easie attaining saluation, may cast many a soul away in a yeare. Thou must vpon necessitie mortifie the flesh: Away with it. Away with it, crucifie it, crucifie it. Now ere thou can do this it will cost thee manie a groan, & manie a tear (oh) it will go to the heart of thee.

San. 1. 16. 26.

As thou tendrest thy soule, looke home: vnrip, vnbowel, ransack thy selfe throughout: Bourne for thy originall sinnes: and for thy actuall sinnes, for thy sins before thy calling, and since thy calling, for thy presumptuous sinnes, and for thy sinnes of infir-

infirmitie, for thy open sins, and for thy secret sinnes, for thy sinnes of omission, and for thy sinnes of commission, Steepe thine eyes in tears, write letters of discōfort on the ground as thou goest, let the streams of thy sighes, & the incense of thy praiers rise vp like mountaines before the Lorde, and if this will not moue him to pitty, if it be possible, weep teares of blood.

Aboue all things beware thou look not lowerly in cōpany to be seen of men, for thē thy reward is sure to be great in hell. Get thee into thy most retyred closet, let no body (by thy good wil) know of it, pul ẏ latch into thee, see there be no holes in ẏ doze, no cranies, nor clifts in ẏ wal, & thēfal groueling to the earth, thūp thy brest, strike vpō thy thigh, wring thy hāds, & powre out thy soule before the Lord: so bee that seeth thy true humiliation in secret shall one day reward thee openly, in the sight of his glorious Angels.

Unclaspe thy Bible, lay the ten commandements before thee, and (bedewing them with thy tears) make thine humble confession thus before God.

O my God I am confounded, and ashamed to lift vp mine eies vnto thee my God for mine iniquities are increased, and my

treſpaſſe is growne vp into heauen. Yet Lorde remember thy mercies of olde, and open mine eies that I may ſee the wonders of thy law, that no ſin may bee out of measure ſinful. Good God thy commãdements are iuſt and holy, but I am carnal ſold vnder ſinne, and ought to lie yeelping, and howling in the burning lake of damned ſoules, if I had my righte. Bleſſed bee thy name for inſpiring this good motion of me dilating in thy law, for it is a glaſſe wherin I maye beholde the vgly morphew of my ſoule, & ſo be forced to flie to our redeemer for his pretious blood, to rinſe and mundify me, that I may bee preſented a ſpotles virgin before thee.

Rom. 7, 12.

Alas I ſhould haue been thy Nazarite & haue giuen thee all my heart: but I haue giuen the fleſh a peece of it, the worlde a peece of it, and the deuill a peece of it.

The firſte commandement.

I ſhould haue worſhipped thee according to the ſquare and tenor of thy worde, without adding, detracting, or changing, but I haue ballanced thy ſeruice after mine owne ſcales, and haue more delighted in falling downe before a gilt Image, then in beholding thy ſweet ſon moſt lively crucified in thy word preached, and ſacraments adminiſtred.

Gal. 3, 1.

3 I should haue magnified thy name: & haue spoken of it with high reuerence: but I (ah wretch) haue curst and bād, & champed Iesu in my mouth: at whose blessed name euery knee shold bow, both of things in heauen, and things in earth, & thinges vnder the earth: Yea Lord I haue torn thy holy name, as the Draper rasheth out a peece of linnen to the buyer. Phil. 2. 10.

4 I should haue hallowed the best day of the seauen, and haue bestowed it in prayer hearing of Sermons, receiuing the sacrament, alms, meditation on Gods workes: but I (woe worth mee for it) haue most villainously prophaned it. It hath bin a burden vnto mee, by barring mee from triuial sports. Yea, I thought my selfe a holy mā, when I sate still at home and did nothing, though while I did so: the beast at the crib kept as good a Saboth as I.

5 I should haue been subiect to the higher powers ordained of thee: I should haue honored my parents, thy instruments for my life and education: and I should haue been ready (with the Gallathians) to haue plucke out mine eies to haue done thy preachers good: but I (a sinfull worm of fiue foot lōg) haue spoken ill of the Magistrate, and refused to be the staffe of my parents age. As Rom. 13. 1. Gal. 4. 15.

for

for the ministers I euer held thē for a sort of simple soules, the very scorne of men, and outcasts of the people.

6 I should haue loued my neighbour deerly and haue winked at wrong, not letting the sun goe down vpon my wrath: but I (this one thing were enough to stanch the blood of my dying Lord) haue boyled in rage for one tart word, and for a small iniurie haue wilfully and stubbornly refused the blessed Sacrament of thy supper.

7 I should in beholding that notable worke of thy fingers called Beauty, haue giuen glory to thy power & wisedom, that couldst set such amiablenes, and sweet fauour in a face not a foot compasse, the ground whereof is but dust: but I (such was my corruption) haue burnt in lust at the sight of it, & Sathan hath made it a stall, and a snare to intangle my soule: which now would faine flicker thence and fly to heauen.

8 I should haue been good to the poore, & needy, remembring that not to giue them, is to steale from them: but I (vile cattue) haue serued Mammō the God of Rust, the God of Moths, the God of Theeues, many a time hath Christ Iesus (in his members) stood cold and naked, & hungry, at my doore and colde, and naked, and hungry, haue I

Mat. 6. 19.

sent

sent him away. Yet would I not stick to spēd hundreds vpon Luxury, that infernal fire, whose mater is gluttony, whose flame Arrogācie, whose sparks scurrility, whose smoke infamie, whose ashes Obscenitie, whose ende eternall misery.

I should haue succoured the name of my neighbour, and reioyced at his credite and good estimatiō I should haue abhorred all falshood, & leasings, & spokē the truth from my hart: but I (vile wretch vnworthy to breth) could either neuer find in hart to bestow one good word on my brother, or very coldly commend him, though the graces of God shined in him extraordinarily. Oh what gladsome tidings was it to me, whē I heard of a professor ẏ was ouertakē with sin! I would be sure to point at him as hee went by, and cry there, there, And truely I made but a iest of a lie told in iest, as for officious lyes, I reckoned thē amongst my good works: & now & thē I would broache a pernitious lye, & think little worse of my selfe when I had done, for I was a righte Gretian. 6

I should haue born a pure heart to my neighbour, & haue hampered, & tamed the curled rebellion of ẏ flesh: but I (no better then a lumpe of sinne) haue wisht that such Tit. 1. 12. 10.

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an house and such a close of my neighbours were mine, and I euer thought the corne on his land was better bladed and fairer eared then mine owne. To conclude: many anuncleane thought, laide by that Cockatrice mine inbred cõcupiscẽce haue I hatched vp, when my conscience aduised me to kill it in the shell.

Thus I the distressedst wighte vpon the face of the earth, haue broken all thy holy precepts, euen from the first vnto the last, from the greatest to the least. and nowe O Lord, whether shall I flie for succor? To thee? Wo is me, I dare not look vp to heauen. To Angels? They greue, & blush at my rebellion. To men? alas they are inrould in the same thraldome of sinne with mee. What then, shall I finallie despaire w̃ Cain? and make away my selfe with Iudas? No lord, though thou kill mee, yet stil wil I put my trust in thee. Doest thou ouerwhelm me with the terrible waues of thy iudgements? Stil wil I cry vnto thee, euen out of the deepe, with Danid, and out of the belly of hell with Ionas. Yea, blessed Iesu, though thou shouldest sink me and drowne mee, yet stil would I catch hold on thy clemencie, & be taken vp deas with thy mercy fast clasped in my hand.

In

In this sort, poore sinner, mourn & droop, for ỹ multitude of thine iniquities, not for a day or two, while the wound presents it selfe fresh and green before the eyes of thy mind: but cõtinually, euen so long as thou feelest the enemy prest to giue the onset.

Howbeit, when the bridgroome Christ Iesus is taken from thee (and peace of con Math. 9. 15
science is away) then is the fittest time for sadnes aboue all other.

Now that thy soule may be cut & launced to the quick, I beseech thee by the mercies of God in the bowels of Iesus Christ, that thou ponder these motions that ensue

Know first that the substance & qualitie of thine eye, is a forcible argumẽt to driue thee to weeping: the almighty hath made it of a liquid, fattie, and watrish kinde of matter, so that it seemeth to delight in moisture, as being a sirrope to preserue it in: moreouer, there are seated aboue & vnder the eie, two wet & spungious kernels, purposely to cast a dew vpon it, and to make way for tears. Nay, that the obstinate and obdurate sinner may be conuinced & confounded, if he sweet not some tears for his offences, ỹ Lord hath enuironed the apple of the eie wᵗ a party colored circle clad as a Rainbow. Now, is it not a shame for a man Columb. lib. 10.

to

to haue a Rain-bow in his eye, & yet neuer drizzle one teare for his sins? good Christiã carry not about thee so tough, so brawny, and so steeled an hart: good Christiã carry not about thee a pair of such parched & irrelenting eies. Cõsider what I saie, & the Lord giue thee vnderstanding in al things

2 Regard in the second place, the barulinesse of thine eies, and let that induce thee to be liberall in weeping. God indeed set them in thine head [the tower of thy bodie) as Espialls and Scoutwatches, to descry danger a farre off: but such is the disorder of thy bad nature, ỳ they wil too soone put both the body and soule in ieopardy. Yet a little while, & those two of thine that look out by the windowes, will play the bagabõds, & intice thee to follie: For what art thou to Dauid? And yet those verie eies of Dauid that late soked in teares at the time of his banishment, became afterwards traitors, letting lust into his bosom, when they darted from his roofe vpon Bathsheba, & were the occasion that he committed two hainous sinnes, died so deeplie in crimson, that time hath not yet worn out ỳ color. If thou think thou canst blesse thee from the euill to come, & make a couenãt with thine eies as Job did, yet let thy heart be griped

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and twinged, in regard they haue heeretofore been rowling, and extrauagant eyes. Thirdly, haue respect to the description of sinne: Sinne is the transgression of the Law.

Wherein obserue first what this law is which thou breakest. Secondly who this God is whom thou offendest.

First then let it damp thee, & disquiet thy soul to consider, that in euery loose thought by thee conceiued, and in euery vnsauorie word by thee vttered, & in euery lewde deed by thee cõmitted, thou hast violated Gods law: which law is far more excellent than the beautifull frame of the whole world, though in each part it be good, & in all the parts together exceeding good. For (such is our purblindnes) that the great booke of Nature is not able of it selfe to direct vs to the true God, as much resembling that Athenian Aulter, wherein was written, vnto the vnknown God: but the lawe written pointeth as iust to God as the finger to the dyall, and (which commends it most of all) conuerteth the soule.

Go to now, miserable, & wretched sinner canst thou by thy dissolute life, crake and discerne me this matchlesse Jewell? and when thou hast done, wilt thou not enter in to a sad and sober consideration? opening Act. 17. 23 Psal. 19. 7.

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the sluces of thine eies, and sending forth a swifte currant of teares? Would not ỳ fellon be hãged in chains, who hauing broken most notoriously the wholsom lawes of his Prince, takes no thought at al, but reuels and plaies at tables all the while he is in prison, with his heels in irons, & his neck in suspẽce? Yes verily. Wel thẽ take heed for if after thou hast lift vp thy horn most insolently, & pusht down the incomparable statutes of the Lord, thou be not ashamed of thy self, and confounded in thy self, but dost feast when thou shouldst fast, sing when thou shouldest sobbe, laugh, whẽ thou shouldst weep, thou art as neer in quality to the aforesaid theefe as can be well imagined: and therfore likely to come to some heauy and fearfull end.

Secondly, take knowledge who he is that enacted this law which thou hast trãsgressed so shamefully. It is no earthly Prince, nor Potentate, (a creature infinit, readie to Esa, 40. 22. puffe out life at euery moment) but it is Iehouah, that mighty God, who spannes the heauen, and measures the waters in his fist in respect of whom all nations are but as Nah, 1. 2. the drop of a bucket, nay nothing, nay lesse then nothing, euen vanity. The God of anger, who hath his waie in the whirlewinde

and

and in the storm, at whose sight the earth is burnt, the mountains quake, the hils melt, the divels shudder. O my deer brother, how can thy hart be light, sith thou hast offended so great a maiesty? Why dost thou not put sackcloath about thy loynes, and an halter about thy neck (with the seruants of Benhadad) and cry out, Mercy good Lorde, good Lord grant mercy for wee haue heard ỳ the King of Israell is a mercifull King. 1. King. 1, 20 31.

If thou hadst committed but petit-treson against an earthly Prince, I perswade me if thou mightest be admitted to his presence, thou wouldest stoop and look forlornly with a pallish cheeke, and vnkeamd beard, & neglected apparell, vsing these mutes as vocall spokesmen, and intercessors for thy pardon, and all because, The feare of the King is like the roaring of a Lion. And is thy hearte so crusted and rough cast, that thou wilt not throw thy self euen below the earth for displeasing that glorious and fearefull name The Lord thy God? Shall a Grasse-hopper out-face the omnipotent? Clay the Potter, filth Purity, Darknesse Light, A wispe of stubble, a consuming fire, a sinner of sinners, the holiest of all holyes: Prou. 20. 2 Deu. 23. 58

Surely if these perswasions make no dint nor impression, thy heart is harder than the

Smiths Anuile: yet harken stil (I beseech thee) to the nature of this God, who chiefly ioyes in getting him honor by his boundles mercie: If this make thee not beweepe thy personall sins, thou hast not so much as a sparkle of grace truelie working in thee.

Wilt thou not be greeued for offending thy God, who loued thee before thou wast borne? yea before the first stone of the worlds foundation was laide: who was thy hope when thou hungest vpon thy mothers breest: who guarded thee with angels as thou layest sprawling in thy Cradle: and hath euer since fed thee, clothed thee, & preserued thee: Didst thou deserue the least of these blessings? If thou say thou didst, thou art a lyer, and there is no truth in thee. For I say vnto thee; that he might haue made thee a dogge, or a toad, or a Serpent; & haue done thee no wronge at al. Euen whē thou wast a delightful burdē to thy mother, taking thy pastime in her womb, & hauing no other mouth but thy nauell, then, euen then wast thou odious, to God (in thine own nature) because conceiued in sinne. Neither must thou think this to be rigor: for thy selfe canst not abide a young Woolfe: for he hath in him the spawne and crueltie, and wil destroy the flock when he comes to full growth.

Why

Why wilt thou recompence the Lord euill for good, and not rather pine away like the Hart that findeth no pasture, for displeasing so indulgent & louing a father, whose kindnesse is stretched out still? Behold this God hanging for thy sake vpon the cresse: loe how he stretches out his armes to imbrace thee: loe how he bowes downe his head to kisse thee: loe how his heart is opened with a spear to loue thee: to loue thee an vnduti-ful & graceles child, vnworthy in deed to be called his child; And yet he giues not period to his goodnesse, but layes thee neerer his heart, marrying thee vnto him: and calling thee Christ by his owne name, to manifeste the wonderfull (yet reall) coniunction be-twixt him and thee. 2. Cor. 12. 12.

O the depth of the riches of the mercy of this God! who hath heereto deuised ano-ther singuler benefit, What is that? He hath decreed that thou shouldest bee borne (not a Turk, nor a Iew but) English, & then there (not when Pharaoh of hel and Antichrist his vicegerent made all true Israelites weary of their liues, with al manner of spiritual bon-dage, which they laid vpō them most cruel-ly, but) when he set the Diadem on the head of that virgene Queene, who hath giuen vs already three and forty yeares of Iubile,

wherin we sit peaceably vnder our vines, & goe ioyfully to the church to heare the golden bel of Aaron ring sweetly in the pulpit, & to feel the fragrant smel of his pomegranats. Be glad yee heauens at this, & let the Rauens of the valley picke out his eies that curseth his auntient mother in Israell.

I could make more ample rehersall of Gods especial fauour to thee, beloued Christian, but the intended quantity of the book wil not suffer me, Wherfore read on, be not weary of well doing, and for thy next talke thinke vpon three principal effects of sinne, that so thy sorrow may be agrauated.

First ascertaine thy selfe that so long as thou weltrest in thy wickednes wout re-
Rom. 6. 23 Luk. 15. 15 morse & touch of conscience, thou art a seruant and a vassall to sinne, whose wages is Death & prodigall childe, thou art strayed from thy good father, into a farre countreye, where being all ragd, and tottered, & eaten
2. Tim. 2. 26. into the flesh with vermine, thou art glad to become the diuels swineheard. Which tirãt hath taken thee prisoner to doe his will, & mued thee vp in a far more noysom dungeon than ỳ wherein poore Ieremy stucke so fast.

This is thy sin O man. Why then doest thou not thrust foorth teares, and smoak out sighes, & euen breake the call of thine heart

with

wt sorrow? Is sweet liberty so irksome, and irkesome bondage so sweet? Inquire of the soules of the aire and they wil tel thee, that freedome in a wood is better then prison ment in a cage of gold. Inquire of the Lions, & they will make answer that they had rather seeke their meat at God in the wilderneſſe, then haue it put in their mouthes through the grate. Inquire of the riuers, & they wil resolue thee, that they wold much sooner lie open to the wind and weather at home in the sea, than craul neuer so calmly by the greeneſſ & best tented medowes. I beseech thee therefore by the mercies of God, that thou bewail thy miserable vassalage. The Babilonians of hel (the diuel & his Angels) haue led thee away captiue, & ỹ cruel Edomites (thy sins) prouoke them against thee, and both of them by way of mockage, require a song and melody of thee: then sit thou down vpon the waters banke, weeping, & hanging thy harp vpon the willows, for mirth at such a time is out of seaſõ, cast not thy self vpõ thy Iuory bed, eat not glutonously, drinke not wine in bowles, but remember thy soule, thine afflicted Ioseph, who al this while hath his feet in hel stokes The blessed father of our Lord Iesu christ bore thine eares that thou maist heare and

suffer these words of exhortation, and plow vp thy hart by his holy spirit: for it is made of a tough, and churlish kinde of clay.

I proceed to another Suasiue. During the time of thine impenitency, all the creatures in the world band themselues against thee, & cõspire thine ouerthrow. And the reason is; for that the Lord of hosts is marching forward, whose faithfull & sworne souldiers they be. Is not heer sufficient matter to cloud, & ouercast thine eies, and to change thy ioye for mourning, thy beautie for ashes, the Oyle of gladnes for the spirite of heauinesse? At deade time of night in thy soundest sleepe the Imbers of thine hearth desire the winds (in their kinde) to leaue his naturall course of blowing a slant, and to whip them vp, that so they may get matter to worke vpon. The spars and rafters of thy house haue vowed to be ready ỹ increase ỹ flame, at lesse then an houres warning. Walkest thou in the street? The tiles threten downfall. In the field? the ayre will conuey infection, the earth will grone vnder thy foot as loath to bear so vnprofitable a burthẽ. May what wilt thou say if the slicst & vnperfectest creatures dog thee, and make thee weary of thy life? Are Frogs, and Lice, & Catterpillers nothing with thee? Doth not one

poore

poore Gnat (hartning on herselfe to battail with her corner which she winds so lastingly) waken thee, & make thee start with her feeble sting? Then what would a legion of Gnats doe? Ah sinfull soule, and laden with iniquitie: is thy hart made of rubbish: & thine eye of Marble: that the one will not giue a gaine, the other become dankish? Knowest thou not what it is to haue the stones of the field out of league with thee? & the beastes of the field out of peace with thee? Take an example of Ionah, & see how he was hãdled: when God mustered vp such forces against him in his displeasure.

After this Prophet had long laboured, & toyled in Israell, and could do no good: the Lord gaue him expresse charge to remoue his plow into the Niniuites fielde to shame her: He (vnmindful of his commission) paies the fare, and is shipt for Tarshish: hee, hee is resolued. While hee thus strugled wt diuine prouidence, the windes (at theire Creators commaund) brake loose, & bad the Marines deliuer Ionah. The sea saw that, and was wroth, and bad the Marriners deliuer Ionah. The Whale lay watching all this while, and bad the Marriners deliuer Jonah. The ship (poore winded vessell) lay swooning vpon the billowes, and bad the Iona. 1. 4.

Mariners vnballaſe her of Ionah, May Ionah ſtood vp againſt Ionah, and beſought the Mariners to tũble him into the large Sepulcher of the ſea. How now merry ſinner, doth not the ſeuere vſage of the man of God appal thee? If ſo righteous a man bee thus harſhly intreated by the creatures, where wilt thou an vngodly and vnrepentant mã appear? O Sampſon why ſuffereſt thou lady pleſure to play the Delilah, dandling thee on her knee, till ſhee haue ſhaued of all thy goodnes, & made thee wretched, & feeble, & impotent? what Samplõ, Sampſon fight for thy ſelf, the Philiſtines are vpõ thee Sampſon.

There remaineth a third effect of ſinne, ſufficient to ſplit thy hart, be thou not inſenſible blockiſh, wilfully nefarious, extreamly impious. It is this: All creatures in ỹ world grone vnder the heauy burden of thy ſinnes: yea the creator himſelfe S. Paule affirmes, this (in part) moſt excellently. For we know (ſaith he) that euery creature groaneth with vs alſo, and trauaileth in paine together vnto this preſent, becauſe it is ſubiect to vanitie, & vnder the bõdage of corruption: The world left beeing a world, when Adam left beeing obedient, it was neuer beautifull, nor cheerful ſince it waxed old in youth, through manifold atazies and diſorders: & at this daie

lyes

lyes bedrid, waiting with a feruent desire for the glorious comming of the son of God.

When Israels sins were ripe and cald for the sickle: rotten & cried for ꝑcorroſiue, what followed? The harmles creatures must pay for it. The beasts of the field, and the foules of the heauen must be cut off, and the fishes of the sea must be taken away. Hoſ. 4. 2. 3.

The prophet Ieremy (bewailing the pitteous estate of Ieruſalem) testifieth that the very waies of Sion, and the rampart & wall did lament for the iniquitie of the Iewes. Lam. 2. 4.

See, see my beloued, howe the dumbe creatures complaine vnder the intollerable waight of thy sinnes, while thou ietteſt vp & downe with a cammels proud necke, and bereſt no part in their song of sorrow. Thy corne which thou hopedſt would growe plump in the eare, is blasted in the prime: & it thanks thee for it. Thy close is pestered, with thornes and thistles, and other cursed and vntimely fruite, and it thanks thee for it. Thy fishes are frozen to thy pond, & they silently thanke thee for it. O what a rack, what a gibbet would this be to thy soule: if thou hadſt any grace? But thou (more senceleſſe then sence-leſnes) euen when fit opportunity is offered to caſt dust vpon thy head, and that thine eye, euen thine eye shoulde

shoure

showre forth tears day and night, goest merily away, regardlesse of so lamentable spectacles. What is this but a cleer demõstration, that so continuing, thou art with in an inch of hel? Water is an heauy substance, and yet if a man lay close to the bottome of the sea, he should feele no waighte, because No Element is heauy in it proper place. The whole world is crushed with the ponderousnesse of thy sinnes, and thou feelest it not: A shrewd token that sinne is where it woulde be. Alas for pitty, why wilt thou die? Why wilt thou strangle thy soule with so full resolution? If thou loue God, who loued thee first, be no longer an heyfer of three yeares olde (euer liuing in pleasure, and neuer feeling sorrow) but let thy bowels sõud like an Harpe, or Shalwme, for thy transgressions: & now at length sigh out of this exclamation: Oh that mine head were full of water, & mine eies a fountain of teares, that I might weepe day & night for my manifolde & bloodie sinnes.

And that thy heart may yet ware colder within thy bodie: know further ỳ thy sinnes
Amos. 13. lye so sore vpon thy sweet Sauiours back, that he can take no rest. Hearke how hee complaineth. Behold I am pressed vnder thy sins euen as a Carte is pressed that is

ful of sheaues. Pitty, O pitty thy selfe, if not take pittie vpon thy redeemer; who is prest downe to hell with the heauy sheaues of sinne, which thou hast pitcht vpon him most cruelly: more like a Iew then a Christian. It was thou, O wretch, that didst cast him into his agony, where he sweat such a sweat that the drops of blood trickled down apace and the Angels were faine to comfort him. It was thou, O wretch that betraiedst him with a kisse, & soldst him for a little pleasure of sin, not worth thirty peeces of siluer. It was thou O Wretch, that camest vnto him with swords and staues, as if he had beene a theefe: who indeede thought it no robberie to be equall with God. It was thou O wretch, that didst whip him, and clap a crowne of thornes vpon his head, mocking him, & spitting in his face. O crueltie! If thou haue occasiō to spit, thou getteſt thee to the chimney, or behinde the doore for manners sake, and yet thou makeſt no bones of spitting in the face of the God of Angels. It was thou O wretch, ỳ didst strip him naked, and riuet his hāds and feet to the crosse, flouting him, euē when he endured for thy sake the incōprehensible wrath of God his father.

Behold thy Redeemer, offring vp praiers with strong crying, and teares: and art thou froli-

frolliking? the daughters of Ierusalem weepe, the Virgin Mary is pierced through with the sword of sorrow, and dost thou run ryot? and chop away thy soule for a mite of pleasure? The sun lends night in the midst of day, the vale of the Temple is rent from top to the bottome, the earth quaketh, the
Mat.27.51. stones cleave, the graues open, and art thou fatting thy selfe with merriment? And meanest thou for all this to saile to heauen by heauen? Can there be two heauens? If thou still play the Epicure, letting these reasons (which the scripture yeeldeth so bountiously) rebound from thine eye, eare and heart, like a tennise from the ground, I (euen plunged in a gulfe of sorrow, to see thee like a frātike smile when thou dingest thy knuckles against what is next thee, til ỹ blod spin out) must leaue thee to the secret cōsel of God: & if thou needs wilt perish, thy blood will be vpō thine own soul. But I trust these words shal prooue vnto thee the sweet sauor of life vnto life, and not of death vnto death: wherfore bee diligent in weighing two reasons moe, so wil I betake me to the remainder.

The first is the blessednesse of the godly sorrowe. Doest thou molest the ayre with sighes, and the earth with teares, not counterfeit, and forced, but sincere and penitent?

Re-

Reioce and be glad, thou arte in the kingdome of grace, the forerunner of the kingdome of heauen. Before the conuersion, and new spirituall birth, thou wast frozen in the dregs of thy sinne, & there was such a thicke Ice vpon thy soule, that the euill Angells shot at prickes (as it were) and droue carts vpon it: but since the Holy ghost (which the gospell compared to fire) hath caught holde on thee, thy congealed nature is dissolued, & thawd into a flood of teares. Zeph.1,12 Math.3.12

Wouldest thou thinke it? There is not a teare shed for sinne, but God catches it before it falls to the ground, and treasureth it vp in his bottle. Not a teare spent in this sort, which thou shalt not finde vpon record in heauen, so soone as euer thy soule is vnhouselde. In summe, the Lambe in the midst of the Throne, will (with his owne hande) wipe away al tears from thine eyes. Thus they that sowe in teares shall reape in ioye. Blessed art thou if thou now weep, for thou shalt laughe, blessed art thou if thou nowe mourne, for thou shalt be comforted. Yet a very little while, and he that shal come, will come and will not tarrie. Psal.56.8. Reu.7.17. Luk.6,21.

The last motiue is the consideration of their deplored estate, who ayming at nothing but the bodies corrupt satisfaction,

hurp

burie the excellent designes of the soule in muddy sensual pleasure, terming sorrow, sorfin, nothing else but a sullen passion begot between feare, and melancholy: the silly effect of the foolishnes of preaching. Whervnto shall I liken this generation? They are like vnto the fat kine of Bashan, that are in the mountaine of Samaria appointed for ỹ slaughter. They are like vnto theeues ỹ goe thorough a faire flowred feeld to the gallowes. They are like vnto Riuers that run sweet & fresh into the salt sea. They are like vnto passengers laide along to sleepe vnder shady trees, who wakening, find themselues swelted with the heate of the remooued sun.

These Riotours that neuer came where true sorrow grieu, first are base. For themselues affirme that pleasure is for the body, & all men know the bodie is for the soule: so become they seruants, to their seruants seruãt. Secõdly their estate is dãnable in life, in death, after death. In life for theire cõsciences are bereft of sence and motion, by that Gangrene sin, and thoroughly burnt with a searing yron. If a man should cut them vp he should find no heart in them, for whoordome, and wine, and new wine, haue taken away their heart. This is a plague of all plagues, The stone in the bladder is a greeuous

uous diſeaſe: ſo is the ſtone in the backe: but there is no diſeaſe to the ſtone in the heart. Some read the Bible & finding the wrath of God to ſmoak againſt ſinners in the olde Teſtament, ſomtime wᵗ ſtoning: ſometime with the earth ſwallowing their inhabitāts ſometime with fire & brimſtone from heuen: they wonder why God is ſo gentle nowe a daies, as to let ſinne alone which growes ſo ranke in al places. Alas it is true (wretches that wee are) wee are all of one language (quite contrary to the good langnage of Canaan) & wee build towers of Babel [Towers of ſinne & confuſion) whoſe pinacles ſpire vp to heauen, and cry out in the eares of the Lord. Thou God to whome vengeance belongeth, ſhew thy ſelfe. And verily if wee go on as we doe, out-ſinning all the regions about vs, and turning vnto our owne race, as a horſe ruſheth into ẏ battail: we ſhall driue the Lorde in his anger to exclaime. O, the haue put out my eies, as the Philiſtines did Sampſons, my tipe, they multiply abhominations as if I had no prouidence. leade me, lead me to the maine pillers of the land, the poſts where on the houſe ſtandeth, ẏ ſo I may bring the realm vpon their heads, & bee at once auenged of them for my two eies.

But

But (to answer the question) I auouche it confidently that the Lorde doth plague the impenitent of this land more sharply & severely now in these days of peace, then he did malefactors in former ages. And I proove it thus. Then hee punished the body, now he punisheth the soule, delivering these men vp into a reprobate sence, & giving the Divell liberty to eare-marke them. It is the fearefullest iudgement in the worlde: when sin is punished with sin, & this is the iudgement of these times. Wo, wo, woe vnto vs for we are sick of sinne vnto death, and yet feele it not: nay like Gadarens, wee drive away the Lord of life, the deere Physitian of our soules.

If a man bee desirous to knowe the cause of so vniversal a desertion, and embrawning of the heart. I must tell him, wee are poore with riches, pale with beautie: sicke with health, evill with good. Peace, and plentie (the mother and daughter) haue so fed and pampred vs, that we are waxed wantonings and kicke against the Lorde, searche the Scripture who will, he shal euer find that leanesse of soule hath beene sent amongst Quailes, & that excessiue mirth gluttony & chambering, make men pursie, vnwieldsom, and to God vnserviceable.

By

By this deere Christian brother, mayest thou take a scantling of theire wretches estate in this life, who do nothing els but fulfill their sensuall lusts & appetites. Surelie me thinks one iudgmēt ẏ usually befalleth belligods on earth, shoulde make our lusty bloods afraide. But (alas) they haue eies & and see not, eares and heere not, hearts and vnderstand not.

They drinke til they be drowned in fire, and shoot chainshot of roaring oathes that make the windowes of heauen to totter (in my conscīce they made the earth quake so lately. Tel them of it, they breake iests: and like the prophane Israelites, rebuke ẏ Priest, yet when they lye vpon theire deathbeds, tumbling, and tossing, and telling the clock when the flashes of hell fire presente themselues to their consciences, and the bloodie wounds appeare which they giue their own soule in the daies of theire iollitie: when that wilde beast sinne that hath so long slept at the doore of their harts and stird not is sodainely awaked, and flies in theire bosomes ready to pull out their throates: when swarmes of inquities hamme like flyes about them, and like Frogges crall vpon them, and crooke vengeance againste them, then tell mee if they descend not from the

treble keyes of myrth, to the graue keyes of sorrow: tell me then if they tremble not like an Aspen leafe, or like the hartlesse Deere at the nopse of the thunder cracke. Then send for Moses, send for the preacher, then good people pray for me. O whether shall I flie from the Arrowes of the almighty, that part my ribbes, and wound mee incurablie! Alas I thought I could haue repented at the last gaspe, euen when I was fetching my souls sighes, but now I find to my pain that repentance is the gift of God. O that I might die the death of the righteous: This
1. Sam. 25. 37. wil bee the out cry of euery one of them, dye not their harts like stones within them as Naballs did?

But when the date of their life is out, and their soules unbodied, then is that truelie brought to passe, which our sauiour pro-
Luk. 6. 25. nounceth: Woe be to you that now laugh, for yee shal weepe and waile. When they once put their heads within hel gates: and heer the fearfull yelling of damned spirits, that feel no comfort, no release, no ease, nor ante thing but a maze and horror: then will they wish, & wish that they had wept theire eyes out, & sighed their lungs in peeces: but it will be too late: Then wil each of thē cry out, curled be the daie wherein I was borne

curled

curſed be ỳ paps that gaue me ſucke: curſed be the knees that preuented me, for damned I was, damned I am, dãned I ſhall be for-euermore. O whether (poore forſaken) ſhall I go frõ diſtreſſe, ſince no remooue can leſſen my ſorrows, & eueric place preſents like face of miſery? Alas what cõfort cã I haue when the God of all comfort is away? Alas it is a long nighte that neuer is dape, an vnmercifull fire ỳ neuer is quenched, a dreadfull torment that hath neuer end, but laſteth for a time, & times, & no time, euen for euer. O hell hell, thy fire is intollerable hot, (yea without any light to giue a ſoule comfort) ỳ breath of the Lord like a riuer of Brimſtone doth kindle it. O that ſome mountain would fal on me, & hide me from the preſẽce of the Lambe, whom if I had kiſſ, he had not been angry, & I had neuer come to this. O that I had beene borne a Ratte, or a ſpider, or a Toad: for ſo ſhould my ſoule haue vaniſhed to nothing, whereas now it is ſubſtantiue, alwaies dying, yet neuer dead. Worme of conſcience, when, oh when wilt thou die? wilt thou neuer leaue tugging and tearing my ſoule? Father Abraham, one drop of water to cool my tongue, good father Abraham. Alas why goe I about to blazon the armes of hell, ſince they paſſe the power of any

pensils expressing, or mindes imagination? Suppose a man laid his limmes on a choise fetherbed, having before him al sightly prospects for the eye, and all toothsome meates for the tast, and the sweetest accord in musick for the eare, and were bound to remaine so without stirring a ioynte, but for twentie yeares. Oh how often would hee looke vp to heauen pittifully, and long for death, as for a treasure; rather then to indure so soft a punishment? What then will become of that vnhappy soule, who hauing sported out his life, must be hurried by Deuills into hel, where his bed shall be a red hot gredyrō; legions of damned ghosts his best sightes: his dyet despaire: his musick Gnashing of teeth; assisted with dredfull shrikes, & Clamorous lamentations: not for twenty or forty years but for as many thousands of yeers as there be drops in the Sea, and Sandes on the shore: and then to begin fresh again euerlastingly.

These motiues well respected, and not ouerly seruaide; what flinty heart will not rue, and what sinfull soule will not howle after the maner of Dragons? My most louing, & most dear christian brether, let mee become not a suter but a beggar vnto thee, For Iesus Christs sake I aske it, humble thy

selfe

selfe with fasting, weeping and mourning: For Iesus Christes sake I aske it. If the nature of thine eie cannot moue thee; then let the excellencie of Gods lawe which thou hast broken, perswade thee. If the excellencie of Gods law which thou hast broken cānot perswade thee: let the mighty Maiesty of the Lord rouse thee. If ỹ mighty Maiesty of the Lord cannot rouze thee; let the mercifulnes of the same God allure thee: If the mercifulnes of God cannot allure thee, let the pestilent effectes of sinne curbe thee: If the pestilent effectes of sinne cannot curb thee: then let the' insupportable torments of hel kil thee dead, and rent thee in peeces.

As for thee, O young man reioyce in thy youth, & let thine hart cheer thee in ỹ daies of thy youth; and walk in the waies of thine hart, & in the sight of thine eies: but know ỹ for all this, God wil bring thee to iudgemēt. Brutish Epicure, that posteth to the Playhouse at the sound of the Trumpet, and giuest mony to behold their vanities, who sets vp the flag of defiance to vertue. but wilt in no wise bee brought to the Church to mourn, though the preacher liste vp his voice like a trumpet, & cry alowde, Ho come

and buy VVine and Milk without siluer: per-
Isa.55.1. sist in thy merriment, do: but know þ for all
this God wil bring thee to iudgment,
Thee euish adulterer, that felonously takest
away thy poore neighbours little sheep, that
eates of his own morsels, drinks of his own
cup, & sleepes in his bosome: laugh on swear
on, whore on: but know that for al this God
will bring thee to iudgement.
To return to thee (brother mine) whose sal-
uation I desire in mine hart, whose instiga-
tions & inducements which þ lord hath put
into my mind haue I imparted to thee: And
yet I find not my selfe satisfied, till I ac-
quaint thee with certain rubbs, which Sa-
than wil cast in thy waie, to stop thee from
running smooth to this godly sorrow.
1 The first impediment is the want of the
word preached. For how canst thou mourne
if Iohn Baptist mourne not to thee: or cal thy
place Bochim (that is by interpretatiõ) Wee
ping vnlesse Phineas, or some zealous pro-
phet forbear Incarnatiue salues, and giue
Ind.2.4.5. thee corosiues, rebuke thee sharply, and
sounding thy sinnes to the bottome? Peeter
must not bawke thy wickednesse: but taxe
thee roundly, and point out Iesus whom
thou hast crucified, else wilt thou not bee
Act.2.36. prickt in heart, nor demaund what thou
shalt

shalt do to be saued. O then my brother beloued, and longed for, my ioy & my crowne, (I hope) as euer thou meanest to haue a grudging in thy conscience for thy manifolde corruptions, be a diligent frequenter of powerfull Sermons.

2 The second hinderance, is the hope of long life. Soule (saith the rich man) take thine ease. Why so? Thou hast much goods laide vp for many yeares. Take heede, take heede of this fault, for it is inbred. The Adulterer will graunt that Adultry in generall, is naught: but when hee discendes to this, or that speciall Adultry, then hee barnisheth it ouer with some vaine shew of reason, and approoueth it. Right so wilt thou confesse by words of course (especially when thou art craning a bond for securitie) that man is mortall, man is mortall, but when it comes to this, that thou, thou in particular, must shortly be borne on foure mens shoulders to the place of dead mens skulles, then thou soothest thy selfe, and art fondlye incredulous, as if thy life were thine owne fee-simple. Harke in thine eare. Thou art a Diue-dapper, peering vppe: and downe againe in a moment, thou camest by the wombe, and must goe by the graue. Harken in thine eare. Thou dwellest in an house

of clay in a tent, pitcht to day, remoued to morrow, and corruption is thy father: the worme thy mother, and thy sister. Wher is
2. Cor. 5. 1. louely Absalom? Where is strong Og wonted to stretch himselfe on his bed of yron? Dead. All goe naked out of the worlde: thou boughtest life and must pay for it with death. Assure thy selfe whosoeuer readeth this booke, that ere many yeeres, or decades
Reuc. 6. 8. of months bepast, Death (mounted on his pale horse) will rap at his doore, alighte, & carry him away bound hand and foote, to a land darke, as darknes it selfe. What then remaineth but that thou presently make
Ioh. 19. 41. thy graue with Ioseph of Arimathea in thy Garde (the place of thy delight) mourning each day amidst thy most tickling pleasures: as if the Sunne of thy life were sure to set at night? When shall I praye for thee:
Exod. 8. 9. saith Moses to Pharaoh: To morrowe, answeres Pharaoh: He should haue said To day: Be not a kin to Pharaoh, For if thou playe the ignauous and slothfull seruant: beginning to eate and drinke with the Drunken,
Mat. 24. 49 50. thy master Christ will come in a daye when thou lookest not for him, and in an houre that thou art not aware of, and will cut thee off; and giue thee thy portion with hypocrites: there shall be weeping and gnashing

ſng of teeth.

3 The third let is company, eſpecially merry company. Therefore the Prophet Dauid would haue vs examin our ſelues (quietly in our Beds: It is noted by the Euangeliſts, that Peter went out (from the concourſe of people in the high preests hal) and then he wept bitterly. It is better to goe to the houſe of mourning then of feaſting; ſaith Salomon. The king of glorie ſometime ſo dignifieth the Gentleman: that hee knocks at his heart by his holie ſpirite, and bids him open the doore that hee maie enter in. Heere begins hee to ſigh at the viewe of his ſinnes. Preſently comes mee in a ruffian (whom God ſends to proone him, whome the Deuill ſends to ſpoyle him) and he with a payre of cardes, and a cup of neate Claret, thruſts Jeſus out into the ſtable becauſe there is no roome for him in the Inne.

Pſal. 4. 4.

Luk. 22. 62

Eccle. 7. 4.

Thus be the Good motions of the holie Ghoſte extinguiſhed by the acceſſe of a Gameſter: that Schooles his young maiſter in the art of Driuing away time. Driue away time? Is time ſo ſlow-footed that it needs driuing? My friend: if a ſinner intice thee to ſport when the feuer of thy ſinnes begins to ſhake thee, conſent not to him, Rather goe aſide (as a man thrownе from

from the world) and then let the belly tremble, thy lippes shake, let rottennesse enter into thy bones. Learne of the Nightingale, who when shee is robd of her younglings, gets her to some solitary tree, where she bewails her vnhappy marriage. Abstract, and sequester thy self, flee resort, say vnto laughter thou art mad, haunt vntrodden pathes, desire the Lillies of the field to cloath themselues in blacke, and accompany thee in thy
Pro. 17. 22 dolefull passions.

4 The fourth impediment is impairing of health, (A ioyfull hart (saith the wiseman) causeth good health, but a sorrowfull minde dryeth vp the bones. Let not this dismaye thee, better go sickly to heauen, than healthfull to hell. Be not all for the body, nothing for thy soule, but like the Lapidary, esteeme the Iewell farre aboue the rinde or barke. Moreouer I affirme that it is the care of this world that brings a Salender into the bones, and snowes vpon mens heades so timely, and not this sorrow which we magnifie. For as the Sea at high water, if angred with a boistrous wind, threatneth present deluge to the earth, and yet sodainelie ie gines backe and runnes away like a coward: so the pangues and greeuances of the righteous stirred vp by the iustice of God,

euen

euen when they seeme to deuoure, are deuoured of his mercye. They are sorrowing, & yet alwaies reioycing, by reasō of spirituall cōfort which putteth life into them. Heauines may indure for a night, but ioy will bee sure to be with them in the morning. The last and worst Letis the beholding the mortality of the soul. There is a cursed generation that sit downe to eate, and drinke, and rise vp to play, & hold, that their soules in deth vanish away like a dogges. This Satanicall paradoxe, possest the hearte of ỳ greate Philition Galen. A man might haue cast his water and found filthy sediments of Atheisme, But he is dead long ago, & would his sin had died with him: Good Christian, neuer come thou neere those Cartons that maintaine the soule to by a vapour, vnlesse thou haue the winde of them, That thou maiest be assured of the soules immortality. Harken to these pregnant and vnanswerable proofes.

Our fathers are the fathers of our bodyes, (not of our soules) saith the Apostle. The spirit retournes to God that gaue it, saith the Preacher. The Lord breathed the soule into mans bodie, saith Moses, Therefore it is not elementary, therefore is it euerlasting, But because the disputer of this worlde re-

Heb. 12. 9. Eccl. 12. 7

Gen. 2. 7.

remoone Christian principles, wee will enter the lists of reason with him (a little) and foyl him in his proper elemẽt. The sence is so corrupted by a great obiecte, that it cãnot indure the lesse. For example, The eye is so dazeled with the beams of the sun, that it cãnot iudicially discern colors in an obuscurer light. It is contrary with the vnderstãding. For the more vehement the obiece is whereabout it is conuersant, the more forcible is it in comprehending the inferiour. An euident demonstration of the souls diuinity. I omit the horror of conscience, which cãnot possibly light vpon the body (it beeing a spirituall punishment) nor yet vpõ ỹ soul, were it not a subsisting essence. And I will but touch the most admirable gredation of the creatures, some whereof are onely bodily, as beasts, some spirituall as Angels; some both spirituall and sencible, as man: the on in respect of his soul, the other of his body. Therfore my beloued, be thou stedfast, immoueable, abounding in mourning, for thine iniquities, for as much as thou knowest thy sorrow shall not be in vaine in the Lord.

If thou finde thy soul at od times vnwilling to think of fitting, impute that to her illnesse: for naturally she is estranged from the Father of lights, & lodging so warmlie

and

and peaceable in the bodie, she is not so forward to remoove as she ought. The infant is at harts ease in the mothers womb, and would not change it for a pallace: yet when it is borne and comes to discretion, it cānot indure to think of the closet where it lay enwrapped. The soul delighteth now to inhabit the bodie, but when death hath brought it to a ioyfull birth after a long trauile, then it would not be imprisoned againe in the body for a thousand worlds. And thus by Gods goodnes haue I gon through the Impediments.

And now, good brother, that I haue giuen thee a potion, the vertue wherof I trust hath had full course to run throughout all thy vaines: I am for a farewell to leaue thee a sweete Electuary, or Julep for thy comfort. It is a moderation in sorrowing. For the tempter will couet to besnare thy soule with intollerable anguish, that so (with Cain) thou maiest complain that thy sinnes are greater then can be forgiuen. O pray, pray, pray for patience and comfort of the holy Ghost: for a wounded spirite who can beare? Iob, & Dauid, (a blessed paire of Saintp) mourned like Doues and Pellicans whē the Lorde caused them to possesse the sins of their youth. Surely no wisedom Pro. 18. 14

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can counsell, no counsell can aduise, no aduise cã asswage a perplexed conscience, nor any thing else, but only the heart bloud of Iesus Christ: which bloud hee hath powred out so plenteously for all true penitent sinners, ỹ they may bath themselues therein: They crie incessantly and importunately, O sonne of Dauid haue mercy vpon mee, open mine eies, heale my wounds, cure my maladies, euen for thy goodnes sake; O Lorde remember the heauenly words Christ vttered in the extreãe agony of his soul: my God, my God: why hast thou forsaken mee? Beholde how he calleth his father God twice, what time his wrath ceased vpon him in an incõprehensible manner. Sorrow not too much whẽ ỹ Lord openeth the book of thy cõscience (all blurd, & blotted with sin) but be of good chear, & kisse his holy hãd euẽ when hee striketh thee. The father of mercies, & god of al consolatiõ, be thy castle of defence in all thy tribulation, & spiritual conflicts, that thou mayst be able to comfort others in the like distresse, by the same comfort wherwith thou thy selfe art comforted of him. Amen.

Finis.

A Morning praier to bee vsed in priuare families.

LOrd our God and heauenly Father, wee thy vnworthy children do heer come into thy most holy and heauenly presence, to giue thee praise & glory for al thy mercies & manifold blessings towards vs: especiallie for ꝑ thou hast preserued vs this night past, from all the dangers & fears therof, hast giuen vs quiet rest to our bodies, and brought vs now safely to the beginning of this daye and dost now afresh renewe all thy mercies vpon vs, as the Eagle reneweth her bill, giuing vs all things aboundantly to enioy: as food, raiment, health, peace, liberty, and freedome from many miseries, diseases, casualties & calamities, which we are subiect vnto in this citie euery minute of an hour: and not onely so, but also for vouchsafing vnto vs manie good thinges, not only for necessitie, but euē for delight also. But aboue all (dear Father we praise thy name for ꝑ blessings of better life, specialy for thy most holy word and sacraments, and all the good we enioye therby: for the continuance of the gospell

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amongst vs, for the death of thy son and all that happinesse which we haue therby. Also because thou hast chosē vs to life before we were, and that of thy meer goodnes, & vndeserued fauour towardes vs, and hast called vs in thine appointed time, iustified by thy grace, sanctified vs by thy spirit, & adopted vs to be thine own children and heirs apparāt to thy great crowne. O Lord open our eyes euery day more and more, to see and consider of thy great and meruailous loue to vs in al these things, that by the due consideration thereof, our harts may be drawne yet neerer vnto thee, euen more to loue thee, feare thee and obey thee: that as thou art inlarged toward vs in mercy; so we may bee inlarged towards thee in thanksgiuing: and as thou dost abound towardes vs in goodnes, so wes may abound towards thee in obedience and loue. And sith (deare father) thou art neuer weary of doing vs good, notwithstanding al our vnworthines & naughtines: therfore let the consideration of thy great mercy and fatherly kindnes towardes vs, euen as it were, force our harts, & compell vs to come into thy most glorious presence, with newe songs of thanksgiuing in our mouthes. Wee pray thee (O most mercifull God) to forgiue vs all our vnthankfulnesse, vnkindnesse,

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prophanes, and great abusing of al thy mercies, and specially our abuse & contempt of thy Gospell: togither with all others ỳ sins of our life, which we cõfesse, are inumerable, & mo then can bee reckoned, both in omission of good things, and commission of euill. We most humbly intreat thee, to set them al ouer to that reckoning which thy son christ hath made vp for them vpon his crosse: and neuer to lay any of them to our charge, but freely forget all, and forgiue all. Nail down all our sinnes and iniquities to the crosse of Christ: bury them in his death: bath them in his bloud: hide them in his wounds: let them neuer rise vp in iudgement against vs. Set vs free of the miseries that are vpõ vs for sin, & keep back the iudgemẽts to come, both of soule and bodie, goods & good name. Be reconciled vnto vs in thy deer son, concerning all matters past: not once remembring or repeating vnto vs our olde and abhominable iniquities, but accept vs as righteous in him, imputing his righteousnes to vs, and our sinnes to him. Let his righteousnes satisfie thy iustice for our vnrighteousnesse, his obedience for our disobedience, his perfection for our imperfectiõ. Moreouer we hũbly beseech thy good maiestie to giue vs the true sight & feeling of our manifold

sinnes, that we may not be blinded in them through delite, or hardned in them through custome as the reprobates are: but that we may be euen wearie of them, and much greeued for them, labouring & striuing by al possible meanes to get out of them: Good Father touch our hearts with true repentance for all sinne: Let vs not take any delight or pleasure in any sinne: but howsoeuer we fall through frailty, (as we fall often) yet let vs neuer fall finally, let vs neuer lie downe in sinne, nor continue in sin: but let vs get vp vppon our feet againe, and turne to thee with all our harts, and seek thee whilest thou mayest be found, and whilest thou dost offer grace and mercie vnto vs. O Lorde increase in vs that true and liuely faith whereby we may take sure hold on thy son Christ, and rest vpon his mercies altogether. Giue vs faith assuredly to beleeue all the great & pretious promises made in the Gospell, and strengthen vs from aboue to walke and abound in all the true and sound fruites of faith. Let vs walke, not after the flesh, but after the spirit. Let vs feele the power of thy Sonnes death killing sin in our mortall bodies, and the power of his resurrection, raysing vs vp to newnesse of life. Let vs growe dayly in the sanctificati-

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tion of the spirit, and the mortification of the flesh: Let vs liue holily, iustly and soberly in this present euill world, shewing forth the vertues of thee in all our particular actions: that we may adorne our moste holy profession, & shine as lights in ỹ midst of a croked & froward generation, amongst whome we liue, being gainfull to all by our liues & conuersations, & offensiue to none. To this end we pray thee fill vs with thy spirit, and all spirituall graces: as loue, wisdom, patience, contentment, meekenes, humility, temperance, chastity, kindnes and affabilitye: & stir vs vp to vse prayer & watchfulnes, reading & meditating in thy law, and all other good meanes whereby we may grow and abound in all heauenly vertues: blesse vs in the vse of the meanes, from day to day, make vs such as thou wouldst haue vs to be, and such as we desire to bee: working in vs both will deede, purpose and power.

For thou O Lorde, art all in all, thou wilt haue mercy vpon whome thou wilte haue mercy: and whom thou wilt, thou hardnest. Haue mercie vpon vs therefore (deere Father) and neuer leaue vs to our selues, nor to our owne wils, lusts, & desires: but assist vs with thy good spirit, that wee may continue to the ende in a righteous

course that so at length we may be receiued into glory, & be partakers of that immortall crowne which thou hast laid vp for all that loue thee, and truelie call vpon thee.

Further we intreat thee, O heauenly father, to giue vs all thinges necessary for this life: as food raiment, health, peace, libertie, & such freedom from those manifold miseries which we lie open vnto euery daye, as thou seest meete. Blesse vnto vs all the meanes which thou hast put into our hands for the sustenance of this frail life. Blesse our stock and store, corne & cattle, trades, and occupations, & all the workes of our handes: for thy blessing onelie maketh rich, and it bringeth no sorrows wt it. Giue vs therfore such a cõpetency, & sufficiencie of these outward blessings, as thou in thy heuenly wisdõ seest most needful for vs. Grãt these things good father to vs heer present, & to all thine absẽt, praying thee in speciall fauoure to remember our friends & kinsfolks in the flesh, al our good neighbors & welwillers, & all those for whõ we are bound to pray by nature, by deserts, or any dutie whatsoeuer, for Iesus Christs sake our only mediator, to whom wt thee & the holy ghost, be giuen all praise & glorie, both now and for euermore, Amen.

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An Euening prayer to be vsed in priuate families.

O Eternall god & ourmost louing, & deare father wee thy vnworthy children doe heere fall downe at the foot of thy greate Maiestie, acknowledging frō our harts, that wee are altogether vnworthy to come neer thee, or to looke towards thee, because thou art a god of infinit glory, & we are most vile, and abhominable sinners, such as were conceiued, and borne in sinne and corruption, such as haue inherited our fathers corruptions, and also haue actually transgressed all thy holy statutes and lawes, both in thoughtes, words and deedes, before wee knew thee and since secretly and openly, with our selues, and with others, our particular sinnes are moe then can be numbred: for who knoweth howe oftentimes hee offendeth. But this wee must needes confesse againste our selues, that our heartes are full of pride, couetousnesse, and the loue of this worlde, full of wrath, anger, and impatience, full of lying, dissembling, and deceiuing, full of vanitye, hardnesse, and prophanenesse, full of infidelitye, distrust and

and selfe-loue, full of lust, vncleannesse, and all abhominable desires, yea our hearts are the very sinks of sinne: and dunghills of all filthines. And besides all this, we do omitte the good things we should do: for there are in vs great wantes of faith, of loue, of zeal, of patience, of contentmente, and of euerie good grace; so as thou haste iust cause to proceed to sentence of iudgement againste vs, as most damnable transgressors of al thy holie commaundementes: yea such as are sunke in our rebellions, and haue manie times, and often committed high treason against thy maiestie: and therefore thou maist iustlye cast vs all downe into hell fire, there to bee tormented with Sathan and his Angels for euer. And wee haue nothing to except against thy Maiestie for so doeing, sith therein thou shouldest deale with vs but according to equite, and our iust deserts. Wherefore deare father wee doe appeale from thy iustice to thy mercie, most humblie intreating thee to haue mercie vpon vs, and freelie to forgiue vs all our sinnes past whatsoeuer both newe and olde, secret, and open, knowne, and vnknowne, and that for Iesus Christes sake our onelie mediator, And we pray thee touch our harts with true greefe, and vnfained repentance

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for them, that they may bee a matter of continuall sorrow, & hartsmart vnto vs, so as nothing may greeue vs more thā this, that we haue offended thee beeing our speciall friend and father. Giue vs therefore (deare Father) euery daye more and more sighte and feeling of our sinnes, with true humiliation vnder the same. Giue vs also that true and liuelie faith, whereby we may laye sure hold on thy Son Christe, and all his merrits, applying the same to our owne soules: so as we may stand fully perswaded, that whatsoeuer hee hath done vpon the crosse, hee hath done for vs particularly, as wel as for others. Giue vs faith (good Father) constantly to beleeue all the sweete promises of the gospell, touching remission of sinne, and eternall life, made in thy son Christ. O Lord increase our faith, that we may altogether rest vpon thy promises, which are al yea, and Amē. Yea that we may settle our selues, and all ỳ wee haue wholly vpon them; both our soules, bodies, goods, name, wiues, children, and: our whole estate knowing that all thinges depend vpon thy promises, power, and prouidence: and that thy worde doth suppoꝛte; and beare vp the whole order of Nature. Moreouer, wee intreat thee O Lord, to strengthen vs from

aboue to walk in euery good waie, and to bring foorth the fruits of true faith in al our particular actions, studying to please therein al things, & to be fruitfull in al good workes, that wee maie shew foorth vnto all men by our good conuersation, whose children wee are: and that we may adorne, and beautifie our moste holie profession by walking in a Christian course, and in all the sound fruits and practise of godlines, and true religion. To this end we pray thee sanctifie our harts by thy spirit yet more and more, sanctifie our soules and bodies and all our corrupte naturall faculties, as reason, vnderstanding, will, and affections, so as they maie bee fitted for thy worship and seruice, taking a deligbte and pleasure therein. Stir vs vp to vse prayer, watchfulnes, reading, & meditation in thy lawe, and all other good means, whereby we maie profit in grace & goodnes from daie to daie. Blesse vs in the vse of the meanes, that we maie daily die to sin, & liue to righteousnesse. Draw vs yet neerer vnto thee: helpe vs against our manifolde wants, Amend our great imperfections, renue vs inwardly more and more: repaire the ruins of our harts: aide vs against the remnants of sinne, Enlarge our hartes to run the waie of thy commandements. Direct al our steps

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in thy word: let none iniquitie haue dominion ouer vs. Assist vs against our special infirmities, and master sinnes, that we may get the victorie ouer them all, to thy glory, & the great peace & comfort of our owne consciences: Strengthen vs good father, by thy grace and holy spirit against the cõmon corruptions of the world, as pride, whoredome, couetousnes, contempt of thy Gospell, swering, lying, dissembling & deceiuing. O dear father, let vs not be ouercome of those filthy vices, or any other sinfull pleasures, & fond delights, wherewith thousands are carried headlong to destruction, Arme our soules, against all the temptations of the world, the flesh, and the deuill, that we may ouercome them all through thy helpe, and keepe on the right waie to life, that we may liue in thy feare, and die in thy fauour, that our last daies maie bee our best daies, and that wee may end in great peace of conscience. Grãt these things good father, & all other needfull graces for our soules, or bodies, or anie of thine throughout the whole world, for Iesus Christs sake. In whose name wee further call vpon thee as hee hath taught vs in his Gospell, saying: Our father which art in Heauen, &c,

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A Praier to be vſed at any time, by one alone priuately.

LOrd my God and heauenly Father, I thy moſt vnworthy childe, doe heere in thy ſight freely confeſſe, that I am a moſt ſinful creature, & damnable tranſgreſſor of thy holy lawes & cõmãdemẽts; ỳ as I was borne, & bred in ſin, & ſtained in ỳ wõb, ſo haue I continually brought forth ỳ corrupt & vgly fruits of ỳ infectiõ & contagiõ wherein I was firſte conceiued: both in thoughts, words, & works. If I ſhould go about to reckon vp my particular offences, I know not where to begin or where to make an end For they are more then the haires of my head, yea far more then I can poſſibly feele or know. For who knoweth the height and depth of his corruption? who knoweth how oft he offendeth? Thou only O Lord knoweſt my ſinnes, who knoweſt my hearte; nothing is hid from thee: thou knoweſt what I haue beene, and what I am: yea, my conſcience doth accuſe mee of manie and greeuous euills, I do dayly feele by woefull experience how frail I am: how prone to euill and how vntoward to all goodneſſe; My minde is full of vanitie, mine hearte full of

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prophanenes, mine affections full of deadnesse, dulnesse, & drowsines. in matters of thy worship & seruice, Yea, my whole soule is full of spirituall blindnesse, hardnes, vnprofitablenes, coldnes, and securitie. And in very deede I am altogether a lump of sinne, and a masse of all miserye: and therefore I haue forfeited thy fauoure, and incurred thy high displeasure: and haue giuen thee iust cause to frowne vpon mee, to giue mee ouer, and leaue mee to mine owne corrupt will & affections. But (O my deere father) I haue learned from thy mouth that thou art a God full of mercie, slow to wrath, & of greate compassion and kindnesse, towardes all such as grone vnder the burthen of their sinnes. Therefore extēd thy great mercie towards mee poore sinner, and giue me a generall pardon for all mine offences whatsoeuer: seale it in the blood of thy sonne, & seale it to my conscience by thy spirite, assuring mee more & more of thy loue and fauoure towardes mee: & that thou art a reconciled Father vnto mee. Graunt that I may in all time to come, loue thee much, because much is giuen: and of verie loue, feare thee and obeye thee. O lord increase my faith, that I maie stedfastly beleeue all the promises of the

Gospel

Gospell made in thy son Christ, and rest vpon them altogether, enable me to bring forth ỹ sound fruites of faith and repentance in all my particuler actions: Fill my soule full of ioy and peace in beleeuing. Fill mee full of inward comforte and spirituall strength against all temptations, giue me yet a greater feeling of thy loue and manifolde mercies towards mee: worke in my soule a loue of thy maiestie, a zeale of thy glorie, an hatred of euill, and a desire of all good thinges. Giue mee victorie ouer those sinnes which thou knowest are strongest in mee. Let mee once at last make a conquest of the world & the flesh: mortifie in mee whatsoeuer is carnal, sanctifie me throughout by thy spirit, knit my hart to thee for euer that I may feare thy name, renewe in mee the Image of thy son Christ daylie more and more.

Giue me a delight in the reading & meditation of thy word, Let me reioyce in the publique ministery therof. Let mee loue and reuerence all the faithfull ministers of thy Gospell. Sanctifie their doctrines to my cõscience, seale them in my soule, write them in mine heart, giue me a softe and melting hearte, that I may tremble at thy wordes, and be alwaies much affected with Godlie sermons, Let not my sinne holde backe thy

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mercies from me, nor mine vnworthinesse stoppe the passage of thy grace. Open mine eyes to see the great wonders of thy Lawe. Reueale thy secrets vnto me, be open hearted towards me thy vnworthy seruãt: hide nothing from me that may make for thy glorye, and the good of my soule. Blesse all meanes vnto mee which thou vsest for my good: Blesse all holie instructions to my soule: Blesse me at al times both in hearing and reading thy word: Giue mee the right vse of all thy mercies & corrections, that I may be the better for them: Let mee abounde in loue to thy children: Let my hart be very neerely knit vnto them, ỹ where thou louest moste, there I may loue most also: Let mee watch & praie, ỹ I enter not into temptatiõ, giue mee patience and contentment in all thinges. Let mee loue thee more and more, and the world lesse and lesse. So drawe my minde vpwarde, that I may despise all transitorie things. Let mee be so rapt & rauished with ỹ sight & feeling of heauenly things that I may make a base reckoning of all earthly things. Let mee vse this world as though I vsed it not, Let mee vse it but for necessitie, as meate and drinke. Let mee not be carried away with the vayne pleasures and fond delights therof. Good father worke

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thy good worke in mee, and neuer leaue me nor forsake mee, till thou hast brought mee true happines. O thy deare father make mee faithfull in my calling, that I maye serue thee in it, & be alwaies carefull to doe what good I maie in any thing: Blesse me in my outward estate: Blesse my soule, bodie, goods and name: Blesse all that belongeth vnto mee: Blesse my goings out and commings in: Let thy countenance be lifted vp vppon me, nowe and alwaies, cheere mee vp with the ioyes & comfortes of thy spirite: make mee thākefull for all thy mercies. For I must needs confesse that thou art very kinde vnto me in all things: For in thee I liue, moue, and haue my beeing: of thee I haue my welfare & good beeing, thou art a dailie friend & speciall good Benefactor vnto me: I liue at thy cost and charges: I hold all of thee in Chiefe, and I find that thou art neuer weary of dooing me good: thy goodnes towards mee is vnstanchable. O I can neuer be thankfull inough vnto thee for al thy mercies both spirituall and corporall. But in such measure as I am able, I praise thy name for al: beseeching thee to accept of my thanksgiuing in thy Sonne Christ, and to giue me a profitable vse of all thy fauours, that thereby my heart may be fully drawne

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vnto thee. giue me O Father to bee of such a good nature and disposition, that I may be wonne by gentlenes, and faire meanes, as much as if thou gauest me many lashes. Pardon all mine vnthankfulnesse, vnkindnesse, and great abusing of thy mercies, and giue me grace to vse them more to thy glorie in all time to come. Strengthen mee deere Father thus to continue praising & glorifying thy name heere vpon earth, that after this life I may be crowned of thee for euer in thy kingdome. Graunt these petitions most mercifull God, not onely to me, but to all thy deer children throughout the whole world, for Iesus Christ sake, in whose name I doe further call vpon thee, saying as he taught mee. O our father which art in Heauen, &c.

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